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ABSTRACT

The high school or community college history teacher can use these background materials to teach about Tudor England (1529-1603) and the foundation of the Anglican Church. The materials might also be used by humanities or literature teachers. After an explanation of the Tudor family tree, there is a discussion about the wives and legitimate children of Henry VIII, followed by a listing of influential people and important dates of the Tudor period. Next the discussion focuses on the background of the Church of England, the Book of Common Prayer, Anglican religious beliefs, the structure of Anglican clergy, and monastic orders. Succeeding this discussion, the compromises made by the Elizabethan Settlement of 1559 are listed, clergy vestments are illustrated, and the influence of Thomas Cranmer is examined. The publication concludes with a visual representation of some religious groups in Europe during the Tudor period. (RM)

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RESOURCE MATERIALS: AIDS FOR TEACHING ABOUT TUDOR ENGLAND

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ABSTRACT

The purpose of this packet is to provide the high school or community college teacher of History, Humanities, or Literature, with aids that will serve as resource materials in teaching about Tudor England and the foundation of the Anglican church.

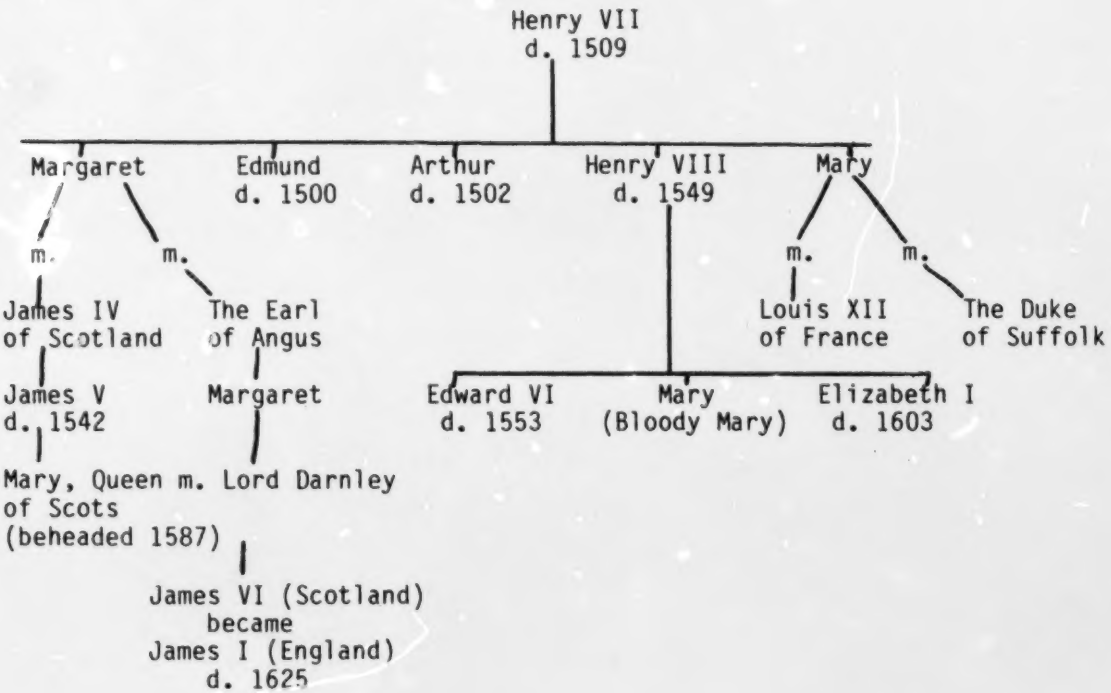
The packet includes a Tudor Family Tree; wives of King Henry VIII; Important Names; Important Dates; Background of the founding of the Anglican church; the Book of Common Prayer; Anglican religious beliefs; clergy vestments-Roman Catholic, Anglican, Reformation.

Explanation of Resource Material: Aids for Teaching about Tudor England

During the reign of the Tudor monarchs Henry VIII, Edward VI, and Elizabeth I, an English Religious Reformation occurred. The Catholic Church in England became the Church of England; the British monarch became the Head of the Church of England replacing the Roman Catholic Pontiff; Archbishop Thomas Cranmer (Archbishop of Canterbury under Henry VIII and Edward VI) wrote and published the First Book of Common Prayer (published in 1549) and the Second Book of Common Prayer (published in 1552-53); Anglican clergy were permitted to marry; the bread and wine during the Eucharistic service became the body and blood of Christ--the Real Presence of the Anglican faith; clergy and laity were permitted to receive both the bread and wine during the Communion service; monastic orders were abolished in all of England; Anglican vestments began to take on a distinctive character.

The purpose of this packet is to provide the high school or Community college teacher of History, Humanities, or Literature, with aids that will serve as resource materials in teaching about Tudor England and the foundation of the Anglican church.

TUDOR FAMILY TREE



Tudor Family Tree

The Tudor family tree began with the marriage of Margaret, the daughter of John Beaufort to Edmund Tudor. The son of that marriage was Henry Tudor (Henry VII) who married Elizabeth, the only daughter of Edward IV, of the House of York. Henry and Elizabeth had five children who survived beyond childbirth. Those children were: Edmund, who died in 1500; Arthur (engaged to Katherine of Aragon), who died in 1502; Margaret who married a) James IV of Scotland (who died early in their marriage) and b) The Earl of Angus (whom she divorced with the approval of the Pope); Mary, who married a) Louis XII of France (who died in an accident while riding a horse), and b) the Duke of Suffolk; Henry VIII, who married six times and died in 1547.

Margaret (I) and James IV of Scotland had a son, James V (who died in 1542). James V. had one child, Mary, who became the Queen of the Scots. After the death of James IV of Scotland, Margaret married the Earl of Angus, they had a daughter, Margaret (II). Margaret (II) had a son, Lord Darnley. The granddaughter of Margaret (I), Mary, Queen of Scots, married the grandson of Margaret (I), Lord Darnley. Their son became James VI, King of the Scots. After the death of his cousin Queen Elizabeth I (England) he became James I of England.

Henry VIII had three legitimate children: Edward (whose mother was Lady Jane Seymour); Mary (whose mother was Catherine of Aragon); Elizabeth (whose mother was Anne Boleyn).

Edward VI succeeded his father as King of England, Edward died in 1553. Edward VI was succeeded by his sister Mary, who reigned for only five years. Mary died in 1558. Elizabeth I reigned for forty-five years. Elizabeth I was

followed by her cousin James VI of Scotland, the son of Mary, Queen of Scots and Lord Darnley.

James VI of Scotland became James I of England. James became King of England because a) he was the direct descendant of King Henry VII, and b) he was the only legitimate heir to the throne of England.

Wives of King Henry VIII (Reigned 1509-1547)

1. Catherine of Aragon-divorced by Henry VIII.
2. Anne Boleyn-Beheaded by Henry VIII.
3. Lady Jane Seymour-Died of peurile fever, as a complication of childbirth.
4. Anne of Cleves-Henry VIII divorced her because of a prior marriage claim she had made.
5. Katherine Howard-Beheaded by Henry VIII, she was charged with adultery.
6. Katherine Parr-Henry VIII married Katherine Parr in 1543, she survived Henry VIII by many years.

Legitimate Children of Henry VIII

1. Mary-daughter of Catherine of Aragon and Henry VIII.
2. Elizabeth-daughter of Anne Boleyn and Henry VIII.
3. Edward-son of Lady Jane Seymour and Henry VIII.

It is claimed by some British historians, although proof is difficult to obtain, that the happiest marriage that Henry VIII had was with only one of his wives, Lady Jane Seymour. It is further claimed, that Lady Jane Seymour was perhaps the only wife of Henry VIII who truly loved him without reservation and without the usual political intrigue.

Wives of Henry VIII

One of the immediate reasons for Henry VIII separating the Catholic Church in England from the Roman papacy began with his inability to secure Papal permission to divorce his first wife, Catherine of Aragon. Although the Pope had given Henry's sister, Margaret, permission to divorce her second husband, the Earl of Angus, the Pope had refused a similar request from Henry VIII. Catherine was one of three daughters of King Ferdinand and Queen Isabel of Spain. Her brother-in-law, the Holy Roman Emperor, put pressure on the Pope to stop Henry VIII from divorcing Catherine. With the counsel and advice of Archbishop Thomas Cranmer, Henry received a divorce from Catherine (Henry had, in the meantime, secretly married Anne Boleyn, and she was pregnant with their child Elizabeth). Anne Boleyn was beheaded by Henry VIII. Shortly after Anne Boleyn was beheaded Catherine of Aragon, the first wife of Henry VIII, died. Henry then married Lady Jane Seymour, who shortly after giving birth to Edward (Edward VI) died of puerile fever, a complication of childbirth. After the death of Lady Jane Seymour, Henry married Anne of Cleves, but divorced her because she had a prior marriage claim. Katherine Howard was Henry's fifth wife. She was charged with adultery by Henry and was beheaded. Katherine Parr was the sixth and last wife of Henry VIII. Henry married Katherine Parr in 1543 and he died in 1549. Katherine remarried shortly after Henry died in 1549.

Important Names

Henry VII-Founder of the Tudor family line. His marriage ended the famous War of the Roses that had divided England for many years.

Henry VIII-Only living son of Henry VII. He separated the Church in England from the Roman papacy. Henry VIII made himself the Head of the Church of England, but retained the Roman Catholic Mass in Latin, Confession, and other aspects of the Catholic faith.

Archbishop Thomas Cranmer-Archbishop under Henry VIII and his son Edward VI. Archbishop Cranmer helped Henry VIII to get a divorce from Catherine of Aragon. Cranmer composed and had published both the 1549 and 1552 Book of common Prayer.

Zwingli-Radical preacher. Resided in Zurich, Switzerland. Zwingli, Calvin and Knox influenced Anglican clerics in self-imposed exile during the reign of Mary, Queen of England, 1553-1558.

Calvin-Presbyterian religious reformer. Resided in Geneva, Switzerland. Argued with Anglican clerics about the presbyterial structure of the church.

Knox-Influenced by John Calvin. Former Chaplain to King Edward VI. He went to Geneva, Switzerland and swung to the Calvinistic theology. Knox is said to have openly argued with Mary, Queen of Scots (who was Catholic), over theology.

Catherine of Aragon-Wife of a) Arthur and b) Henry VIII. First wife of Henry VIII. Mother of Mary, Queen of England (1553-1558).

Anne Boleyn-Second wife of Henry VIII. Mother of Elizabeth I.

Lady Jane Seymour-Third wife of Henry VIII. Mother of King Edward VI.

Edward VI-Son of Henry VIII by Lady Jane Seymour. During his reign both the 1549 and 1552 Book of Common Prayer were published.

Mary-There were three women named Mary within the Tudor family tree. The first Mary was the daughter of King Henry VII and sister of King Henry VIII. This Mary was married to at least two men: a) Louis XII of France who was killed in a fall from his horse, and b) The Duke of Suffolk. The second Mary in the Tudor family tree was Mary, Queen of Scotland. This Mary was the daughter of James V of Scotland, granddaughter of James IV of Scotland, and the greatgranddaughter of Margaret, the sister of Henry VIII and daughter of Henry VII. She was married to her cousin, Lord Darnley, who was himself a great grandson of Margaret. Mary, Queen of Scots, was beheaded by her cousin Queen Elizabeth I in 1587. The third Mary was Mary Tudor, known as Bloody Mary because she beheaded or had burned at the stake many Protestant clergy and laymen during her brief reign 1553-1558.

Elizabeth I-Daughter of Henry VIII and Anne Boleyn. Elizabeth reigned for about 45 years. Elizabeth, along with the British Parliament and Anglican prelates created the 1559 Book of Common Prayer, as part of the Elizabethan Settlement. The Elizabethan Settlement established the Anglican church as the official church in England.

James IV-(James I of England)-The son of Mary, Queen of Scots. She was executed by Elizabeth I in 1587. He was the King of the Scots, as the only legitimate heir of Queen Mary and James IV of Scotland. As the great grandson of Henry VII he follwed Elizabeth I as the monarch in England.

Thomas More-Chancellor under Henry VIII. Executed by Henry VIII for not accepting King Henry VIII as Head of the Church of England.

Important Dates

1529-Henry VIII indicted (charged) the entire Church of England (at that time Catholic) of the Statute of Praemunire (church interference in Royal Courts). That cost the heirarchy (archbishops and diocesan bishops) over 118,000 pounds in fines.

1531-Henry VIII told the archbishops and bishops of the Church of England (Catholic church) that they would have to accept him as the Supreme Head of the Church of England. Henry VIII disassociated himself from the Roman Catholic pontiff in Rome.

1549-Thomas Cranmer wrote and had published the first Book of Common Prayer.

1552-Thomas Cranmer wrote and had published the second Book of Common Prayer.

1559-The bishops, along with the British Parliament and Queen Elizabeth I, had written and published the third Book of Common Prayer. This third Book of Common Prayer was part of the Elizabethan Settlement. All clergy were required to use this new prayer book on pain of death, excommunication, or banishment.

The Church of England

Background

No one knows exactly when and how Christianity reached the British Isles, but it happened during the days of the Roman Empire. When the Empire began to weaken and Roman troops were withdrawn, a native Celtic church flourished for several centuries quite independently of Roman influence. When Pope Gregory the Great sent St. Augustine of Canterbury to bring the faith to Britain in the late 6th century, they were both duly surprised to discover an extensive church already there, with its own unique character and a decided spirit of independence. It was not without difficulty that the differences between Roman and Celtic christianity were resolved. While the British church was part and parcel of western, Latin Catholicism for the next 900 years, there were occasions when that spirit of independence reasserted itself, and finally the whole combination of events of the early 16th century brought it to the fore.

The general causes of the English Reformation were similar to those in Europe--dissatisfaction with the low level of life in the church, opposition to the ever growing authority of the Papacy and its heavy taxation, new learning and renewed interest in Biblical study. But England had no prophet like Luther and no theologian like Calvin. Instead, the English Reformation began in the political arena--a power struggle between King Henry VIII and the Pope. The story of Henry and his many wives is all too familiar from movies, novels, and television series. Suffice it to say that Anglicans still stick to their historical guns that Henry VIII did not found the Church of England. That he played and important role in the political--ecclesiastical horse-trading of

that era is beyond doubt. Every ruler in Europe at that time did the same thing. But when Henry VIII died in 1547, dogma, heirarchy, and Latin liturgy were all still intact. Henry had made himself the Head of the Church in England replacing the Opoe as the head of the Church in England. Henry retained the Mass, but eliminated all monasteries and convents, forcing the priests, monks and nuns to leave their establishments. Priests were offered the opportunity to become clergy in the church if they accepted Henry VIII as the Head of the Church. Monks and nuns were forced either to retire or to became laypersons. Some of the male clergy became teachers in the newly developing public school system which King Henry was establishing throughout the country. Nuns were not permitted to become teachers. Former monasteries and convents were sold, the profits going into the Royal treasury. Henry VIII had a Bible put in each parish church, chained so that it would not be taken from the church. Henry retained all seven sacraments of the Catholic church. henry did not eliminate the chantries. A chantry was a very small chapel, usually build by a wealthy landowner, in which a priest might say perpetual Masses for the repose of the soul of the landowner. The chantry priest also taught children in the surrounding area. The British public school system developed from these chantry schools.

What happened was that the Church in England had become the Church of England--now a self-governing, national Catholic church, separated from Rome but with no intention to "decline or vary from...the ancient Catholic faith of Christendom".

The second stage of the English Reformation reveals two extremes. During the reign of Edward VI (1547-1553) Protestant influence was on the rise, and there were changes in worship, canon law, and certain customs and usages. But

with the reign of Mary I (1553-1558) all this was lost in a return to the old catholicism and allegiance to the Papacy. For six years England was right back where it had been!

The long reign of Elizabeth I (1558-1604) marks the third stage of the English Reformation. The "Elizabethan Settlement", that consensus between Catholic essentials and Reformation values, gave Anglicanism its distinctive shape. The historic faith was expressed in Scripture, Creeds, and Ecumenical Councils, which were retained by the Anglican church. The historic catholic ministry of bishops, priests, and deacons, was also retained, guaranteeing continuity with the past. The gains of the Reformation were secured in worship in the language of the people, strong emphasis upon the Bible in worship, preaching, and theologizing, and devotion greatly freed from superstition and ecclesiastical commercialism.

The fact that this via media (middle way), brought together by the various factions in 1559 England, has not only held together but flourished over the past four centuries says something about its authenticity. It has met the needs of generations of English citizens, and today claims members from literally all sorts and conditions of people on six continents.

The Anglican Communion (all Anglican churches in the world) today comprise some 47 million members in 20 self-governing churches. All are virtually the same church, bound together by a common heritage, common worship, and a deep spiritual allegiance to the Archbishop of Canterbury. The Archbishop of Canterbury is the symbolic head of the Anglican Communion, but exercises authority only within his own see (an area comprising all of southern England including numerous dioceses). Bishops of the Anglican Communion are invited by the Archbishop of Canterbury to attend the Lambeth (the official residence of

the Archbishop of Canterbury) Conference every ten years to worship, think, and share life together, and on occasion Anglican Congresses are held, bringing together an even larger cross-section of clergy and laity from all corners of the earth.

Book of Common Prayer

Anglican Church

The most readily identifiable feature of the Anglican church is the Book of Common Prayer. The Book of Common Prayer, first published in 1549, was largely the work of Archbishop Thomas Cranmer, whose genius was a rare combination of theological scholarship, liturgical sensitivity, and literary skill. Out of the complex, confusing, and sometimes corrupt maze of rites and services of the late medieval church, Cranmer produced one book for all public worship in the language of the people. The Prayer Book contained the liturgy for Holy Communion, a morning and evening Daily Office (Morning Prayer and Evening Prayer), rites for baptism, confirmation, holy matrimony, visitation of the sick, burial, the three rites of ordination (for bishops, priests, and deacons), as well as material for certain other occasions. The essentials of worship according to the historic Catholic church were in the book, greatly simplified and expressed so attractively that the prayer book has been used, at least in part, by numerous other religious groups. The Book of Common Prayer has been translated into over a hundred languages and dialects.

The first Book of Common Prayer written by Thomas Cranmer in 1549 followed a modified concept of the Roman Catholic concept of Transubstantiation in the Service of Holy Communion. The words used by the priest when administering the sacraments of bread and wine to the congregation reflect that concept:

1549 Book of Common Prayer--First Prayer Book (Edward VI)

And when he delivereth the Sacrament of the body of Christ he (the priest) shall say to everyone these words:

The body of our Lord Jesus Christ was given for thee, preserve thy body and soul unto everlasting life. And when the minister delivering the Sacrament of blood, and giving everyone to drink once and no more, shall say: The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

The second Book of Common Prayer written by Thomas Cranmer in 1552, because of the influence of such Continental religious reformers as John Calvin, Martin Luther, John Knox, and Huldreich Zwingli, showed the Continental influence on the Holy Communion service as a Memorial. According to the Continental religious reformers Christ died once for all men upon the cross, therefore all that Christians could do was to remember that death. Thus the service of Holy Communion was in memory of the death of Christ upon the cross. Christ was not present in either the bread or the wine (or grape juice).

1552 Book of Common Prayer--Second Prayer Book (Edward VI)

And when he delivereth the bread, he shall say:

Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving. And the minister that delivereth the cup shall say: Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

When Elizabeth I became Queen of England in 1559, part of the task of reorganizing the church (her sister, Mary, had abolished the Anglican church and reintroduced the Roman Catholic Mass and other forms of Catholic worship) was to publish a new prayer book. The Book of Common Prayer of 1559 was a compromise between the wishes of Elizabeth I, the desires of the clergy, and

the demands of the British Parliament. The religious compromises found in the Book of Common Prayer of 1559 are best illustrated by the Words of Administration. The 1559 Book of Common Prayer merely combined the Words of Administration found in the 1549 prayer book with those found in the 1552 prayer book.

1559 Book of Common Prayer--Third Prayer Book (Elizabeth I)

And when he delivereth the bread, he shall say:

The body of our Lord Jesu Christ which was given for thee, preserve thy body and soul into everlasting life, and take, and eat this, in remembrance that Christ died for thee, feed on him in thine heart by faith and thanksgiving.

And the minister that delivereth the cup shall say:

The blood of our Lord Jesu Christ which was shed for thee, preserve thy body and soul into everlasting life. And drink this in remembrance that Christ's blood was shed for thee, and be thankful.

The 1559 Book of Common Prayer rejected the Roman Catholic concept of Transubstantiation and the Continental Reformers concept of Memorial, and substituted the concept of the Real Presence of Christ in both the bread and wine. Through the mysterious action of Christ, the bread and wine, during the service of Holy Communion became the Body and Blood of Christ.

Anglican Clergy

Structure of Three-Fold Ministry in England

British Monarch
(Supreme Head of the Church)

Archbishop of Canterbury	Archbishop of York
Diocesan Bishops	Diocesan Bishops
Suffragan Bishops	Suffragan Bishops
Archdeacon	Archdeacon
Dean	Dean
Canons	Canons
Priest	Priest
Deacon	Deacon

Monastic Orders

For Men	For Women
Abbot or Superior	Superior
priests (monks)	nuns
brothers	

Monastic Orders did not reoccur in England until the latter half of the nineteenth century. All monastic orders had been dissolved, banished, or disbanded by order of King Henry VIII.

Anglican Clergy

Structure of Three-Fold Ministry in England

The structure of the Anglican church involves a three-fold ministry: Bishop, Priest, Deacon.

The Head of the Church of England is the British monarch who is not ordained. All other clergy are ordained. The chief minister of England is the Archbishop of Canterbury who is Primate (Head) of All England. He is the religious leader of the church in the southern half of England. The Archbishop of York is the Primate (Head) of the northern half of England. The Archbishop of York is second in importance, in terms of the heirarchical structure, to the Archbishop of Canterbury. Diocesan bishops are responsible for a specific geographical area known as a diocese. A Suffragan bishop, although a consecrated bishop, can only assist a diocesan bishop. An Archdeacon is an Anglican priest who supervises a part of a diocese or the missionary work of a diocese. A Dean is a priest who is the head of a cathedral church or who supervises one district of a diocese. A Canon is an Anglican priest who is on the staff of a cathedral, and is in charge of one or more duties at a cathedral. A priest is a clergyman within the Anglican church who has been ordained by a bishop. A priest may be a Rector (responsible for the worship in a parish church) or a Vicar (responsible for the worship in a mission church). A deacon is an ordained Anglican candidate for the priesthood.

Anglican Religious Beliefs

The Bible-------Both the Bible and tradition are important for Anglicans. As long as something is not expressly forbidden in the Bible, it is to be permitted in Anglican worship and/or tradition.

Predestination--Anglicans in 1559 held to a mild Calvinistic view of predestination. It is the Anglican practice to stress the mercy and sweetness of God. Little stress is placed on Hell.

Sacraments------Anglicans believe in infant baptism. For Anglicans in 1559 there were only two sacraments: Baptism and Holy Communion (Holy Eucharist).

Communion-------Anglicans believe in the Real Presence of Christ in the Holy Communion service. The bread and the wine remain real objects, while at the same time, they are the body and blood of Christ.

Vestments-------The Anglican clergyman is neither a priest or a minister, but a presider over the spiritual presence of Christ in the Holy Communion service. The vestments used by the Anglican clergyman merely indicate his role as the presider. Anglican clerics during the time of Elizabeth I of England wore a) a cassock, b) a long surplice, c) a long black tippet (known as a preaching scarf). During the Morning or Evening Prayer service (Office), the clergyman would wear a) a cassock, b) a long surplice, c) a long black tippet (known as a preaching scarf), d) an academic hood, and e) a Canterbury cap.

Church Government--Anglicans believe in both Apostolic Succession (tracing their bishops back to Jesus Christ) and in the three-fold

ministry of Bishop, Priest, Deacon. The Church of England permits only the ordination of men to the ministry. The Anglican church during the time of Elizabeth I held that Elizabeth was the Supreme Governor of the Church; later monarchs held the title, Head of the Church of England. Various forms of inner Church government have been used. Since 1980, there have been Synods composed of either the Archbishop of Canterbury (in the south) or the Archbishop of York (in the north), together with all diocesan bishops, suffragan bishops, selected (or elected) priests, and laypersons.

THE ELIZABETHAN SETTLEMENT

of 1559

The Elizabethan Settlement of 1559 involved a series of compromises on the part of Elizabeth I, Parliament, Anglican bishops, and the clergy. The essentials of the compromise were:

1. The Prayer Book of 1559 would:

   a. Essentially follow the wording of the Prayer Book of 1549, except for the words of reception (i.e., when the bread and wine are delivered to the people during the communion service). The words of reception were to combine the sentences used in the 1549 Book of Common Prayer with the words used in the 1552 Book of Common Prayer. This was a compromise between the Catholic wing of the Anglican church and the more Protestant/Evangelical wing of the church.

   b. The vestments to be used by the clergy would follow the practice of the 1552 Book of Common Prayer (those words are clear-but permit the practices of the 1549 Book of Common Prayer).

   c. Morning and Evening Prayer would, as in the 1549 and 1552 Books of Common Prayer be a compilation of the monastic hours (matins, prime, terce, sext, none, vespers, compline). Morning Prayer was to be followed by the Litany and the Holy Communion Service. All ordained clergy were required to read Morning Prayer and Evening Prayer as their "office", to be read on a daily basis, either in a church with the congregation present or privately.

2. Bishops, priests, and deacons were allowed to marry. Queen Elizabeth I did not approve of bishops being married, but she accepted a compromise with Parliament on this point.

3. Elizabeth I became the Supreme Governor of the Established (Official) Church of England. Elizabeth I and the Parliament established (made legal) the Church of England as the Church in England.

4. All clergy were required to follow the practices of the Prayer Book of 1559. No deviations were permitted. Any deviations resulted in excommunication, dismissal from a clerical appointment, or death.

5. The monarch had (and has retained to this day) the right to select and install a bishop. Each new bishop is required to give a personal pledge of loyalty to the crown and the monarch.

6. Parliament, and only Parliament, has the power and right to authorize any changes in the official Book of Common Prayer.

Clergy Vestments

Roman Catholic Eucharistic Vestments (c. 1530).....23

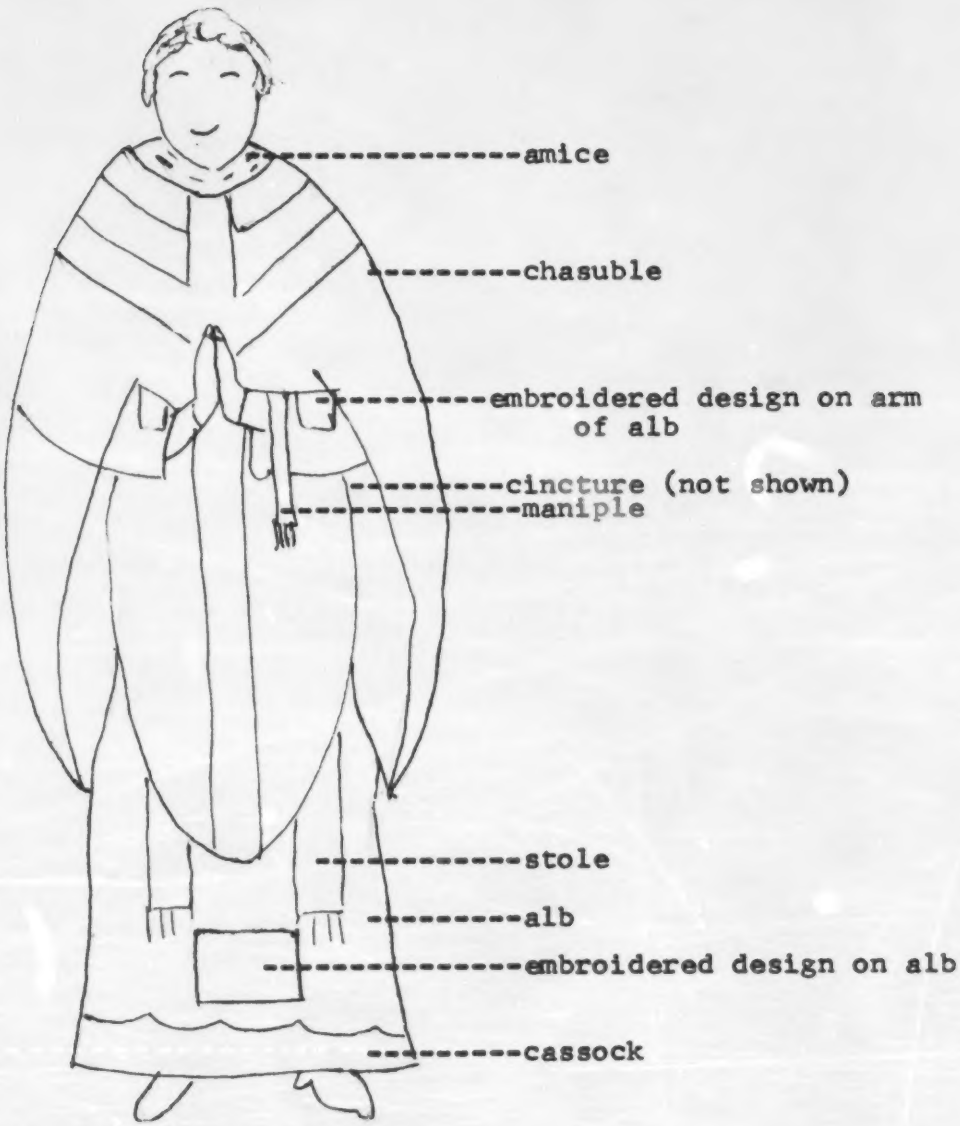
Anglican Bishop (c. 1560).....24

Anglican Vestments (c. 1560).....25

Reformation Vestments (c. 1540).....26

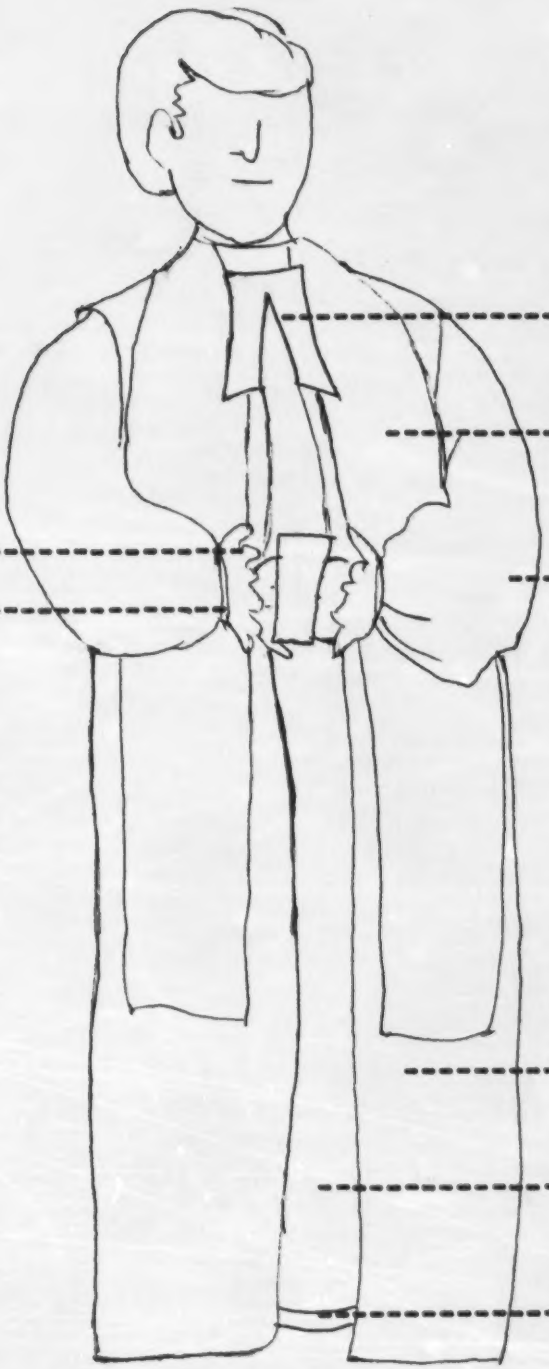
Roman Catholic

Eucharistic Vestments



circa 1530

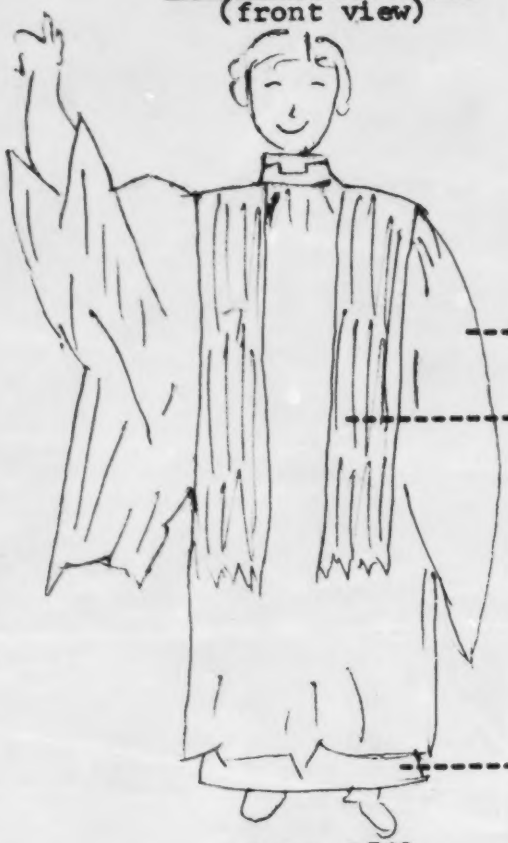
Anglican Bishop in Vestments


white linen preaching bands
tippet (long black preaching scarf)
ruffled sleeves
red wrist cuffs
white linen rochet (full surplice)
red chimere(a loose red sleeveless robe worn over the rochet)
white rochet (full surplice)
black or red cassock

circa 1560

Anglican Vestments

An Anglican Priest
(front view)



circa 1560

An Anglican Priest
(back view)

An Anglican Priest

circa 1560

circa 1560

Reformation Vestments

circa 1540

Archbishop Thomas Cranmer

1. Presided over the divorce of Henry VIII from Catherine of Aragon, and his divorce from his other wives.
2. Liked Erastian ideas-For him the monarch should be the head of the church.
3. Wrote two prayer books:
   a. the 1549 Book of Common Prayer
   b. the 1552 Book of Common Prayer
4. Archbishop of Canterbury under Henry VIII, and his son Edward VI.
5. Burned at the stake by order of Queen Mary (Queen of England from 1553 to 1558).

Continental Influence on Thomas Cranmer

Thomas Cranmer, Archbishop of Canterbury during the reign of King Henry VIII, wrote both the Book of Common Prayer of 1549 and 1552. In the 1549 Prayer Book, Thomas Cranmer was influenced by the Catholic church. Morning Prayer and Evening Prayer were offices created by Cranmer from the Catholic monastic offices of Matin, Prime, Terce, Sext, None, Vespers, and Compline. The Holy Communion service was written in English so that the service might be understood by the common people. The 1552 Book of Common Prayer was quite different in theological emphasis from the 1549 Prayer Book. In writing the 1552 Prayer Book, Thomas Cranmer was heavily influenced by the Continental Reformers. This included such men as Martin Luther, John Calvin, Huldreich Zwingli, and John Knox.

Martin Luther (1483-1546)-A German Reformation leader. He translated the Old and New Testaments from the original languages into German. He wrote many church hymns. He refuted the Catholic idea of Transubstantiation and substituted the concept of Consubstantiation (the actual substantial presence and combination of the body of Christ with the Eucharistic bread and wine). Followers of Dr. Martin Luther held dialogues with Anglicans.

John Calvin (1509-1564)-A French Protestant leader. He lived in Geneva, Switzerland. He emphasized the place of the sermon in the worship service. He established a Presbyterian form of worship in Geneva, Switzerland. He organized the city of Geneva as a theocracy (the civil government was controlled by the clergy). The followers of Calvin greatly influenced those Anglican clerics who had fled to the continent during the persecutions of Mary, Queen of England (Bloody Mary).

Huldreich Zwingli (1484-1531)-A Swiss Reformation leader. He lived in Zurich, Switzerland. He emphasized the place of the sermon in the worship service. He established a congregational form of worship, where each church was responsible for its own form of worship, for securing its own clergy, and was considered a separate worshipping entity (i.e., each church worked independently of other congregational churches). The followers of Zwingli greatly influenced Cranmer when writing the second Book of Common Prayer in 1552.

John Knox (1505-1572)-Scottish Church Reformer and Statesman. Former Chaplain to King Edward VI. He went to Geneva, Switzerland, and was influenced by Calvinist theology. Knox returned to Scotland and in missionary zeal converted the country to Calvinist theology.

A Visual Representation of Some Christian Religious Groups in Europe during the Tudor Period (1529-1603)

Scotland

Presbyterians (Knox)

Catholics

Constantinople

Orthodox (Ecumenical Patriarch of Constantinople)

England

Anglicans

Puritans

France

Catholics
Catholics

Germany

Lutherans (Luther)

Holland

Catnolics

Mennonites (followers of Menno Simmons)

Italy

Catholics

Switzerland

Catholics

Presbyterians (Calvin in Geneva, Switz.)

Congregationalists (Zwingli in Zurich, Switz.)

Amish (followers of Bishop Amman)